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# the CANADIAN JEWISH NEWS

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## Washington convinced: no dice in negotiations with Moscow

# SOVIET UNION BACKS AL FATAH TERRORISTS

## NASSER ADMITS HE CANNOT BEAT ARMED FORCES OF ISRAEL

by the CJN Diplomatic Editor

*The rejection by the Soviet Union of the latest American proposal for "settling the Middle East conflict" has convinced Washington of the futility of further continuing the Big Two negotiations on the Arab-Israeli conflict.*

*Diplomatic circles say the French government last week intentionally disseminated a misleading report (according to which Russia had agreed to the latest Rogers proposal).*

*Diplomatic sources in Jerusalem say the French public relations drive about alleged Moscow acceptance of the Rogers proposal has but one purpose: convincing pro-Israeli public opinion that Paris could proceed with the Libya arms deal without hurting Israel.*

*The United Nations observers remarked this week that France played a similar game with regard to Biafra. It had originally encouraged the Biafrans to resist. However, it followed the Russian example by eventually refusing all support to the Biafran insurgents. Fortunately, it is stated at East River, the Israelis are not in the position of Biafra, and will not be lured into accepting at face value French statements.*

(See Commentary on this page).

*On the other hand it is reported from Moscow that the Soviet government has completely changed its policy with regard to the Al Fatah and other terrorist groups operating in the Middle East; it now supports the "Palestinian fighters."*

*Last week, Russian television broadcast a film about Al Fatah. Prior to the presentation of this film an announcer on Moscow's TV outlet repeated a statement made by Political Bureau Member Shelyepin in which he had declared:*

*"...We consider the battle of the Palestinian patriots...as a just anti-imperialist national movement."*

*It was noted by diplomatic observers that Moscow hailed the defeat of Biafra and the victory of Nigeria as a "tremendous achievement in the battle against imperialism." The Soviet Union and Great Britain were the suppliers of arms to Nigeria.*

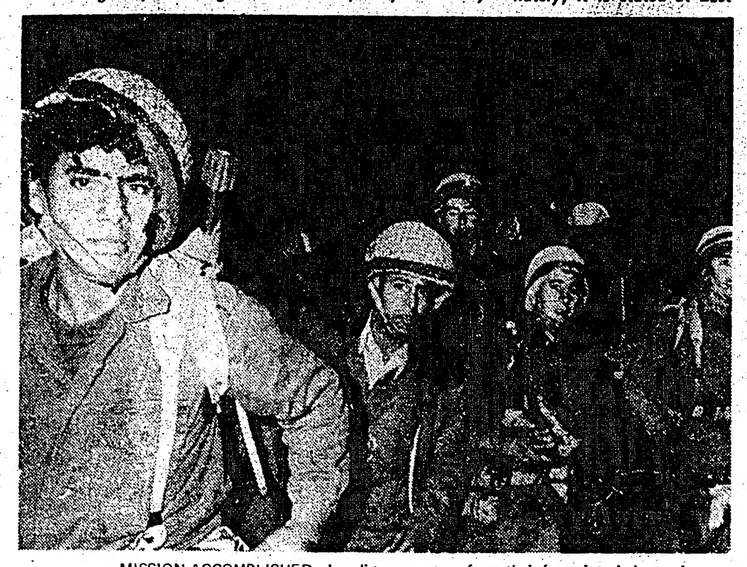
*A report from Moscow states that Premier Kosygin had promised the Palestine terrorists "active support." Thus Washington seems to finally accept the Israeli view that the Russians will not go along with the United States in promoting peace in the Middle East.*

*On the other hand a report from Rabat, Morocco, quotes President Nasser to the effect that he would prefer "a political settlement of the crisis."*

*In an interview with a Moroccan newspaper, l'Opinion, President Nasser declared that he has to take a "realistic view" of the situation. It is infantile to ignore the fact, Nasser reportedly said, that the Israeli army "is greatly superior" to all Arab armed forces.*

*Nasser also told l'Opinion that it might take Egypt five years to train pilots for its planes. It is not the number of planes that will "decide the engagement" but the quality of the fliers, Nasser said.*

*Yet again Nasser warned those who believe in war, that during these coming five years the Israelis will not remain idle and they too may improve their military forces.*



MISSION ACCOMPLISHED.- Israeli troops return from their foray into Lebanon in which they attacked a terrorist base.

# AMERICAN PUBLIC OPINION SWINGS BACK TO JERUSALEM

Washington (JCNS). - Israel's popularity in America is on the rise again. The U.S. public, Government officials and the press alike, chuckled over the missileships' departure from Cherbourg and the capture of the Russian-built Egyptian radar station.

Not since the June war has there been such a successful public relations coup. It proved that a single Israeli action could reactivate Israel's favorable image here, however beclouded it may have become after months of adverse publicity and State Department accusations of Israeli diplomatic intransigence.

A cross-section of U.S. editorial comment during the past few weeks contradicts frequent State Department claims that support for Israel's case has weakened here.

Dailies throughout the nation have sharply denounced recent U.S. proposals on the Middle East as weakening both America and Israel.

The south's best paper, the Atlanta Constitution, of Georgia, described U.S. even-handedness in the Middle East as "doomed", and said that it was in America's interest to allow Israel to "negotiate from a position of strength, not conceded weakness."

The Richmond News Leader (Virginia) called the U.S. formula for an Israeli settlement with Jordan "so pro-Arab that it could have been written in Amman."

### INEVITABLE TROUBLE

From President Nixon's native State of California, the San Jose Mercury called for "open and effective support of Israel" instead of neutralixm, which could only postpone "inevitable trouble" for the United States.

The New York Post called the U.S. proposals "an unbalancing act in the Middle East," while the Chattanooga News (Tennessee) declared that America's interests in the Middle East demanded the avoidance of another war. The best way to ensure that, the paper said, was to help Israel to maintain her military superiority.

## Commentary

by M.J. NURENBERGER

# FRENCH CANARDS

**The French are masters of journalistic fantasy. In fact it is Paris that invented the term, *canard*, as a definition of "information" which is pure fabrication.**

**Recently, because President Georges Pompidou would like to have his cake and eat it too—to arm Egypt via Libya and appease public opinion,—the Quai d'Orsay is leaking every kind of fairytale involving the North American Jewish community.**

**One such "report" is: the French have been *assured* by Libya the Mirages will not be reexported. Another fable: the American Jewish community is wrong when it accuses the present French regime of partiality towards Israel.**

**Now "news" from Paris indicates the United States Government, which at first had been perturbed by the agreement between Libya and France, is "convinced" that Pompidou actually does the West a favor by replacing the United States in Tripoli.**

**Also, an inspired story from Paris published by the major news agencies, has it that the United States is preparing an enthusiastic welcome for Georges Pompidou when he visits Washington next month. Furthermore we are told about "some moves" in America to consider an economic boycott of France because of the Paris-Tripoli deal.**

**Of course, the propaganda disseminated from the French capital cleverly and adroitly ignores the essential facts of the new policy of France. What are these facts?**

**. Last week in Paris, Maurice Schumann, the Foreign Minister of France, received American Ambassador Sargent Shriver. They discussed essentially two points: Pompidou's forthcoming visit to the U.S.; the reported Paris-Tripoli deal. The French admit the United States officially expressed its "perturbance" because France will furnish the Arabs with sophisticated military material. Also one of the State Department's highest officials, in charge of African affairs, told openly the French Ambassador Charles Lucet that the American Government *cannot agree* to France's position with regard to Libya. Such transaction with the North African extremist Arab Government would impair relations between Washington and Paris on the eve of the French president's visit. Obviously the friends of Israel in the United States, not only Jewish leaders but important non-Jewish members of Congress, would not be lured into the trap of French *canards*. To them it is evident that Paris is trying to minimize the shock of the agreement with Libya because of the forthcoming visit of Pompidou. As one statesman told an American official: Israel knows quite well that Pompidou is only trying to pull the wool over the eyes of those who would not cordially welcome the Pompidou who arms Nasser against the Jewish state.**

* * * *

**Frankly the *Libya Affair* has shaken Americans usually not interested in Israel. Now all sense a French doublecross. First, there are the leaders of America's oil industry.**

**David Rockefeller already has made a statement that he supports Israel's right to exist. Pompidou took over American interests in Libya and the production of petrol in that country, till now controled eighty percent by United States companies.**

**This duplicity of French diplomacy has become clear when Israeli Intelligence discovered that Egyptians were participating in the negotiations between France and Libya.**

**Perhaps this is why France has taken relatively "mild measures" against Israel for allegedly misleading the gunboat manufacturers of Cherbourg. It is a coverup for its earnest departure from the policy of *not delivering* arms to any party in the Middle East conflict. Iraq already has received arms.**

**Last week the representatives of the Kurd nationalist movement protested to the French Government against arming Iraq. The leader of the Kurd revolution, General Barzani, wired the Red Cross to intervene with France against arming Iraq which is oppressing the Kurd people.**

* * * *

**The question remains whether the friends of Israel in North America will become silent and be misled into passivity when Pompidou arrives in the United States in February. Or will they prepare for him the reception he deserves as the heir of Laval and Pétain, the first French leader who has upset the alliance between Israel and the French people and shamed the glorious name of the French Army.**

* * * *

**It is hard to believe that North American Jewish leaders will repeat the errors of our communities during World War II. France, no matter what Pompidou thinks, cannot get away with antagonizing the friends of Israel in North America. But if Israel has friends here the time to act is now - not after Pompidou's visit.**

## BRITISH JEWISH LEADER DENOUNCES GOLDMANN

# "World Jewish Congress does not speak for all Jews"

London, (JCNS) Mr. Maurice Edelman, M.P., said here that the warning by Dr. Nahum Goldmann, the president of the World Jewish Congress, that non-Jewish people were becoming increasingly resentful of Jews who showed solidarity with Israel was "absurd nonsense."

Dr. Goldmann gave his "warning" at the opening session of the W.J.C. in Jerusalem.

Mr. Edelman, speaking on the BBC, said:

"I do not take it at all seriously." The W.J.C. was an association of voluntary bodies and was obviously entitled to speak for itself. But it was not entitled to speak for Jews generally.

Mr. Edelman was asked if Dr. Goldmann's warning that Jews in the world would have to prepare themselves against negative reactions due to their solidarity with Israel, was valid.

He was also asked if it were true that, because Israel had become "top dog," she was losing her friends.

Mr. Edelman replied that Israel had lost some of her friends—some of those who had shown sympathy to her cause mainly because of the influx of refugees into the country from the holocaust—but she had gained many others.

"There are many more who see Israel standing up bravely against her surrounding enemies." There were many who admired Israel for the way she was fighting for social democracy.

Mr. Edelman felt that Dr. Goldmann had "overstated" the situation. Many regarded Israel as the center of social democracy, which was in many ways an example to the world.

## a CJNS exclusive from Paris

by Fred Goldstein

# NEW DREYFUS AFFAIR

(President Pompidou seems strongly inclined, not only to follow General de Gaulle's anti-Israel line, but to go beyond it, and French Jews are beginning to be frightened at the rising tide of anti-Zionism and antisemitism now beginning to be promoted by the French Government and Establishment.)

At the Sorbonne and the other universities in the Paris area, Censier and Nanterre, last spring's anti-Zionist manifestations have developed into a full-fledged anti-Jewish campaign.

A typical example is the recent "nose test" at the Censier medical faculty, when students wishing to attend a meeting being held there were refused entry if they appeared to have what are generally described as "Jewish" features.

Another example of the spread of antisemitism were the unfounded and thoroughly libellous rumours, reports of which appeared in French and American newspapers and elsewhere in June, that Jewish businessmen in the city of Orleans were involved in white slaving.

So widely were these stories believed in Orleans, that a team of well-known sociologists conducted an inquiry into how the rumours began and devoted an entire book to it.

The flood of books and articles on Israel with anti-Jewish undertones continues undiminished. And the publishers are not some fly-by-night concerns trying to turn a quick franc, but reputable and dignified concerns like Editions de Minuit.

It was Editions de Minuit which published "For the Fedayeen", by Mr. Mitchel Honorin, a well-known television and radio reporter in France. A chapter on Israel in the book not only attacks the Jewish State, but accuses diaspora Jewry of dual loyalty.

Mr. Pierre Lazareff, the owner of France-Soir, who is of Jewish origin, wrote the preface to Mr. Honorin's book.

Anti-Zionism and anti-semitism are common in the French press, radio and television, and they have had an effect on a sizeable number of young Jews, as has the propaganda of groups supporting Arab terrorism.

These young Jews, whether because they wish to stifle criticism by being more pro-Arab than the Arabs, or for other, more obscure reasons, have become anti-Jewish, not to mention anti-Israel.

At least one publisher of anti-Israel books is a Jew. His family is known to me personally. A second case of which I have personal knowledge concerns a radio broadcast on university anti-semitism, which included a live discussion between Jewish students and a member of the New Left who took a strongly anti-Jewish line. He is himself a Jew.

There is another, somewhat more reassuring side to the coin, however. Some of those who would otherwise not be interested in Judaism or Jewish matters of any kind, are so repelled by the antics of the New Left that they are brought to a realization of their Jewishness.

A young man who was prominent in the May, 1968 students' rebellion and was goaled for his activities, was so disgusted at his colleagues' ratings against "Zionist Jews", that when he was released from prison, he emigrated to Israel, his previous anti-Zionism dispelled.

There are other cases. A young non-Jew visited the Jewish Agency offices and said that he wished to become a proselyte and emigrate to Israel. When the official learned that he was the son of a French general, he tried to discourage him.

But in vain, the would-be convert and emigrant returned with a friend who wished to do the same. The friend turned out to be the son of a French admiral who had become a convert to Protestantism, although the young man did not know that his father was of Jewish origin.

Then there is the case of the doctor's daughter. An assimilated Jew, he is a pediatrician and one of the greatest names in French medicine. He married a non-Jewess and brought up his children as non-Jews.

His daughter, a medical student, found her name on university medical faculty lists covered with swastikas and Shields of David. When she completes her course, she is going to emigrate to Israel. As for her two brothers, they have taken to attending synagogue daily.

Paris communal leaders are wrestling with the problem of how to stem the hostile propaganda now rife in France; how to strengthen those who are only now becoming aware of their Jewishness; and how to make the community's voice heard in the councils of the State.

Two bodies, both with appointed, not elected, memberships, claim to represent the Jewish community politically. The first in the Representative Council of French Jewry, CRIF, and the second is the Co-ordinating Committee of French Jewish Organizations, an ad hoc body set up in May, 1967.

In addition, there is the Fonds Social Juif Unifie, the community's fund-raising body. But the FSJU is headed by Baron Guy de Rothchild, the least Jewish member of his family, and does not dare to make any move.

The Consistoire Central, set up by Napoleon, is the official representative of the Jews as a religious group, and is the only one traditionally entitled to speak to the authorities on Jewish matters. It has an elected membership.

But, since it is a religious body and does not want to become embroiled in political matters, it has acted as a brake on any initiative being taken. The Chief Rabbi of France, Dr. Jacob Kaplan, is not an easily frightened man, but he feels that the first move should not come from him. When somebody does begin to do something, Dr. Kaplan's voice will not be unheard.

Talks are now going on with the aim of creating an information center to combat the daily anti-Jewish and anti-Israel propaganda assaulting French senses and to rally the community.

But it is too early to say how successful the idea will be. Meanwhile, the Jews of France face dangers, which are not growing any less.

FOR THE RECORD

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# 4 MILLION DOLLARS RAISED FOR BONDS

For the first time in its 16-year history, Toronto Jewry has given its all-out support for Israel's economic survival by helping the Toronto Israel Bond Campaign raise $4 million dollars in cash in 1969, an increase of more than 80% in Bond families over the year before.

Said Max Shecter, chairman of the Board of Governors, State of Israel Bonds of Toronto: "This is more than $1 million above last year's campaign . . . at the same time, campaign costs were held down to the 1968 level, giving us the lowest cost ratio on the continent. Full credit . . . belongs equally to the exceptional leadership . . . by members of the executive committee, particularly co-chairmen Alex and Harry Rubin . . . and to the Jewish community of Toronto who responded to Israel's needs with ever higher levels of purchase and in ever greater numbers of subscribers . . . Members of the Synagogue Division raised well over $2 million; Women's Division, just over $1 million; the remaining million was attributable to the efforts of B'nai B'rith and Landsmanshaften groups."

Concluded Shecter: "Reason commands us to go beyond what we have ever done before to preserve the State of Israel in these days of destiny and decision. There is no other option for us. It is because Toronto is considered the 'Beacon Community for Israel Bonds' throughout North America that the responsibility falls upon us to play our full part in helping to meet Israel's critical need for loan dollars."

A TORONTO ANNIVERSARY.-The recent 60th Wedding Anniversary celebration at Beth Tzedec Synagogue of Mr. and Mrs. Eli Samuel Klebanoff was marked by the establishment of an Endowment for Perpetual Student Aid at the Hebrew University of Jerusalem, by the family and friends of the couple.

Mr. and Mrs. Klebanoff, in anticipation of this *simcha*, had suggested that tribute gifts should be designated towards a Hebrew University Endowment, which will make possible annual student aid, in perpetuity.

The Klebanoffs' eldest son, Herman, is shown presenting his parents with their Endowment Album.

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*Participants:*
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GEORGE LONDON, Chemistry Graduate
SHELDON LERMAN, Student Political Science and Economics
PETER RUZOHORSKY, Medical Student
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## MONTREAL NOTES

UNIT MEETING

The Ida Berenbaum Unit, Women's Auxiliary, Jewish Convalescent Hospital, held a meeting yesterday afternoon at the Vienna Coffee Pot.

OPEN MEET

Next Tuesday afternoon, the Jewish Junior Welfare Leaque will hold an open board meeting. Speaker will be Julius Grey. Topic: McGill Students' Society.

DISCUSSION

On Monday night the Women's Division, Canadian Technion Society, will present a discussion program.

HONOUR FRED OSIEK.-The Krakower Society of Montreal, in support of their State of Israel Bond program, will honour Fred Osiek with a testimonial Dinner Dance on this Saturday evening, January 17th, at the Shaar Hashomayim Synagogue, according to an announcement by chairman Sam Lowi.

Fred Osiek was born in Cracow, into a family of dedicated Zionists and has always been active in community and Jewish organizational work. He graduated in law and Political Science in Poland, and fought with the famous "Desert Rats" in World War II before settling in Canada. He is an active member of the Brigadier Kish Division of the Canadian Legion and the Krakower Association which he founded in Montreal.

EVENTS IN MONTREAL

Week from Saturday, January 17 to Thursday, January 22

SATURDAY, JANUARY 17:

7:00 p.m. - Hadassah Dayan Chapter Dinner Dance at Chateau Champlain Hotel

6:30 p.m. - Israel Bond Testimonial Dinner at Beth Zion - Guest of Honor: Norman Spector

6:30 p.m. - Israel Bond and Krakower Society Testimonial Dinner at Shaar Hashomayim - Guest of Honor: Dr. Fred Osiek

SUNDAY, JANUARY 18:

8:00 p.m. - Sephardic Academy of Montreal Dinner at Chevra Thillim - Guest Speakers: Rabbi De Sola Pool and Rabbi Sassoon of England

TUESDAY, JANUARY 20:

8:00 p.m. - Pioneer Women's Organization Cultural Meet

WEDNESDAY, JANUARY 21:

8:00 p.m. - Canadian Jewish Congress Public Meeting on Bill 62 at Windsor Hotel

8:30 p.m. - Shomrim Laboker Meeting

1:00 p.m. - Natinal Council of Jewish Women Open Meet


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בס"ד

# ברוך הבא

## Toronto Hasidim welcome Munkatsh Rebbe

# צדיק בא לעיר

## Harav Rabinovitz to spend weekend here

# מונקאטש

## MELAVE MALKA SATURDAY NIGHT

The Rebbe of Munkatsh, Harav Hatzadik Moshe Yehuda Leib Rabinovitz, will pay his first visit to Toronto this coming weekend.

He is arriving on Thursday, the fifteenth of January, and will stay here until Tuesday, January 20th as the guest of the Munkatsh Hasidim in Toronto. Many hundreds are expected to welcome him.

During his Toronto visit the Rebbe will be the honored guest of David Weiszberg, at 87 Sultana Avenue.

This Friday night, January 16th and Saturday morning, January 17th, Rabbi Rabinovitz will daven at the Yeshiva Yesodei Hatorah, Lawrence Avenue. The Hasidic Friday Night Tish will be held Friday evening from 8:30 p.m. also at the Yesodei Hatorah.

The great event of this visit will be the Melave Demalka, Saturday night, January 17th, at the Yesodei Hatorah.

* * *

When the present Munkatsher Rebbe arrives in Toronto this coming weekend, many will be reminded of one of the great pages in the not too distant past of martyred Central and Eastern European Jewry.

Munkatsh was one of the great centers of Jewish learning and of Hasidism. Its influence had been felt outside of the borders of this city. Many important leaders of Central and Eastern European Jewry were linked to Munkatsh because of the Rebbe.

In the Jewish religious world the Concept Munkatsh was one of intransigent Hasidic philosophy. Its exponent today is a relatively young man who was an infant when the Jewish community of that city was destroyed.

Rabbi Moshe Yehuda Leib Rabinovitz was a child when he was brought to the United States. He was educated in the Yeshivot of America. Despite his American upbringing, the young Rebbe has succeeded in establishing in the United States - and in Jerusalem - institutions of Jewish learning in which the spirit of Munkatsh is alive.

In his Hasidic leadership, according to his followers, the young Rebbe continues the tradition of his late grandfather, the famous Rabbi Hayim Eleazar Shapiro. His mother, the Rabbanit Frumet, was the only daughter of his grandfather. He himself proclaims that he is loyal to the theories of Judaism and the way of life propagated by his famous grandfather. They are relevant to our life in North America, he says; relevant to all times and to every country.

* * *

Recently when the young Rebbe visited Israel, hundreds came to the Lydda Airport to welcome him. During his visit to Israel he spent all his time in the Holy City of Jerusalem where he inspired many Hasidim with his interpretation of Torah.

* * *

The Jewish population of prewar Munkatsh was close to 15,000. The community dated back to 1741. However, despite the relatively small number of its population, its Rabbis were always internationally known.

The Munkatsh Hasidic dynasty commenced with Rebbe Shlomo Shapiro, who was the son of the Rebbe Eleazar of Lanzut, who was the eldest son of the Rebbe Zvi Elimelech of Dynow. Rabbi Hayim Eleazar of pre World War II fame was the grandson of Rabbi Shlomo. All his forefathers were famous in Galicia.

Hasidim tell the story of a visit paid by Rabbi Zvi Hirsh, with the famous Reb Hayim of Sandz when he introduced to the Sandzer his little boy, Hayim Eleazar. When the Sandzer Rebbe beheld the youngster, he exclaimed:

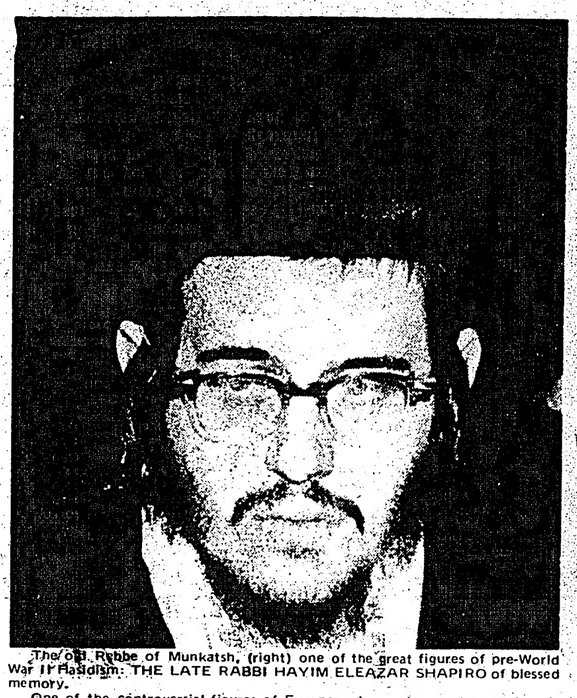
"Such a child is born only once in generations."

Later on the Munkatsher fulfilled the predictions of the Sandzer.

At the age of sixteen he already corresponded with the greatest Torah authorities of the time. He became famous for his lucid Hebrew style and for his talent of expounding the most problematic Halahic responsa.

* * *

The young Rebbe of Munkatsh, who visits us this weekend, represents a glorious tradition. His stay will remind many of the great European Jewish history.

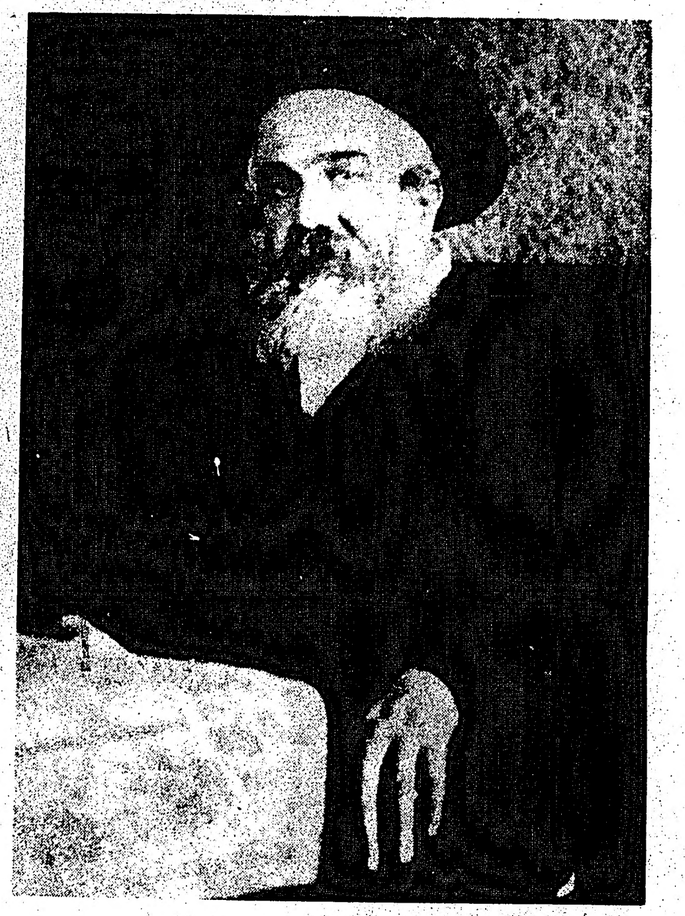


The old Rebbe of Munkatsh, (right) one of the great figures of pre-World War II Hasidism: THE LATE RABBI HAYIM ELEAZAR SHAPIRO of blessed memory.

One of the controversial figures of European Jewry, he was known for his dissident opinions on political Zionism and organized orthodoxy. Yet he had always supported activities on behalf of the Land of Israel.

His grandson is the present Munkatsher Rebbe, Rabbi Moshe Yehuda Leib Rabinovitz.

Many thousands who hail from Hungary, Czechoslovakia, Polish Galicia and Austria are to this day fervent Munkatsher Hasidim.



INHERITED MANTLE OF MUNKATSH LEADERSHIP.-The present Munkatsher Rebbe, (top) Rabbi Moshe Yehuda Leib Rabinovitz, of Brooklyn (Boro Park) New York, who is the head of the Munkatsh Yeshiva in the United States and of the Kolel Munkatsh in Jerusalem.

Rabbi Rabinovitz is the son of the late Munkatsher Rebbe's only daughter.

He was ordained by the Telshe Yeshiva, and is considered one of the outstanding Hasidic scholars.

MUNKATSH TRANSPLANTED TO THE UNITED STATES.-A scene in the Yeshiva DARKAY TSHUVA, in Brooklyn, where Hasidim, young and old, are listening to a discourse by the Rebbe.

THE MUNKATSH (MUNKACEVO) OF YESTERYEAR.-A typical scene of Munkatsh on the eve of World War II.

Three Hasidim strolling next to the building of the old City Hall.

Many streets in pre-war Munkatsh had Hebrew names such as: Rabbi Yehuda Halevy Street; Darkay Tshuva Road; etc.

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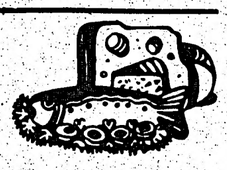

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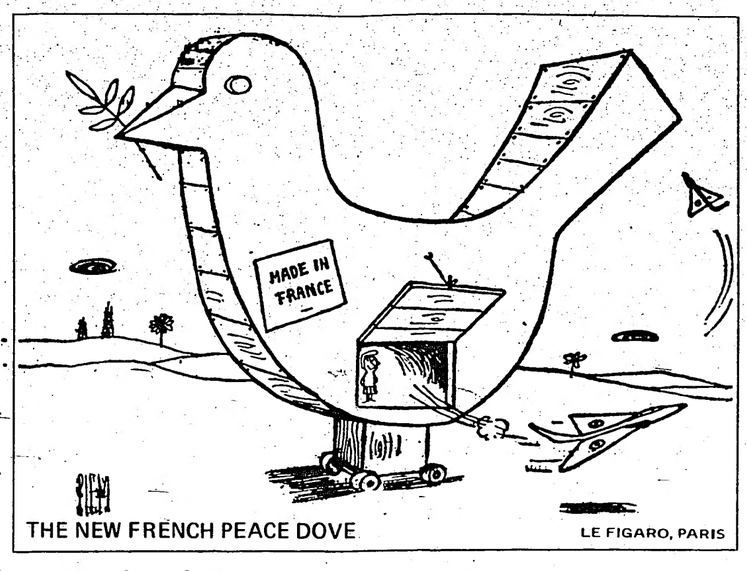
HEBREW CALENDAR
Friday, January 16, 1970; 9th day of Shevat 5730
Portion of Week's Torah Reading: Bo
Candlelighting: Toronto 4:49; Montreal 4:19




THE NEW FRENCH PEACE DOVE — LE FIGARO, PARIS

### Lenin, the dove

## LESSON FROM DIPLOMAT

United Nations, New York.

A statement made here recently during the 24th General Assembly still is being quoted by diplomats. Alluding to a speech by Soviet Delegate Malik, who had mentioned the peace dove and Lenin as the promoter of peace, Greek, representative Pilavachi, who also is Ambassador to Canada, said:

"The quest for peace is as old as the world. The symbols of peace, the dove and the olive leaf date from the time of Noah, the beginning of Creation."

A.N. Pilavachi, the Greek Ambassador to Canada.

Thus, it was the Greek Ambassador who reminded the United Nations, on the one-hundredth anniversary of Lenin's birth, that the Soviets are not exactly the discoverers of the dove; nor is Picasso. It was Mr. Pilavachi who was the only one to mention the Bible at the First Committee.

The Greek Ambassador did not mean to criticize the Russians; he merely set the record straight.

## ASK THE RABBI
a JCNS featurette

**As a medical man the story of Noah's Ark presents many physical impossibilities. Can you give me a reasoned explanation?**

The difficulties in the story of Noah's Ark are not only felt by medical men. The following understanding of the narrative seems to me to be the most reasonable for a modern Jew to accept.

All the evidence goes to show that there never was a flood of the dimensions of the Genesis account in which the waters covered the highest mountains, a height of five miles. The details of the animals coming in two by two bear the mark of fiction—as do many other details of the tale, as you say.

It is, moreover, now known that the story is found, with the most striking parallels such as the sending out of the raven and the dove, in Babylonian mythologies. It therefore seems highly plausible, to say the least, that we have in the narrative a Hebraic version of the ancient myth—but one told with a difference, and what a difference it is!

In the Babylonian myth the gods resolve to destroy mankind, in one version, because the noise men make prevents the gods from enjoying their repose. Utnapishtim, the Babylonian Noah, is saved because he is the favourite of one of the gods who helps him to escape surreptitiously. After the deluge the gods "hover like flies" over the sacrifice Utnapishtim offers.

There are worlds between this crudity and the sublime use of the myth by the monotheistic narrator in Genesis. The God of righteousness resolves to destroy mankind because it is hopelessly corrupt in a moral sense, and Noah is not saved through any caprice of the gods but because he alone is righteous.

If we look to the Bible for accurate historical information in all matters we shall, indeed, find numerous difficulties. But if we learn to see its teaching against the background of the times when these were formulated we notice how they stand out in their grandeur.

There is nothing offensive to the sophisticated religious mind in the idea of inspired men transforming a primitive myth so that it came to serve as a vehicle for ethical monotheism.

**Is it true that at Jewish cemetries there is a special section for people who have died at their own hand?**

It is true that there are rules to this effect in some of the classical sources of Jewish law, since taking one's life is a sin. But they do not apply when the suicide was of "unsound mind" and hence not responsible for his actions. The general procedure in this country nowadays is to give the deceased the benefit of the doubt and not to bury him apart from others.

### Trudeau, Masse, de Lipkowski

## SKIING, POLITICS

The silly debate about Prime Minister Trudeau's right to use a government plane for vacation trips might have been omitted had some editors read the report in the French press about Pierre's holiday. Even during his skiing interlude in Courchevel, Trudeau never was a simple, ordinary tourist. He was interviewed on political issues and he made some important statements. He even was kibbitzed because some French journalists don't like him very much.

For example, Miss Huguette Debaisieux, in her now famous interview for Le Figaro, tried to minimize Trudeau's French. She admits our Prime Minister does not use the Canadian expressions (in French) which "traditionally make Frenchmen smile." However, she adds, his "slight accent" is English and could be French Oxford "if one did not know that he had studied at Harvard."

Mr. Trudeau did not mince any words when he said he could not visit Paris at this time for there are "diplomatic impossibilities." He made note that Jean de Lipkowski had not found it opportune to make a stopover in Ottawa during his Quebec visit.

De Lipkowski, the reader will remember, is the Associate Foreign Minister of France whose remarks in support of both extremist Arab nationalism and some Quebec extremists are notorious.

Concerning Pompidou, our Prime Minister has been very diplomatic; he rightly seems to suspect the new President.

Said Mr. Trudeau about Pompidou:

"I met Mr. Pompidou a long time ago. We chatted at length; but actually I don't know what we could say to each other."

Also last week, Paris, and especially the famous Mr. de Lipkowski, received Marcel Masse, Quebec's Minister of Intergovernmental Affairs. The occasion was the opening of the new France-Quebec House.

It is interesting to note that at this solemn ceremony Mr. de Lipkowski admitted French investors are very "timid" when it comes to support industry in La Belle Province. While German businessmen, Belgians and, first of all, Americans still are entrusting their funds to Quebec firms, Mr. de Lipkowski had to regret "la timidité" of his French friends in Quebec.

The French Government, in accordance with its new policy of being more Gaullist than De Gaulle but talking softly, apparently charged de Lipkowski with appeasing Canadians. Said Mr. de Lipkowski:

"The Franco-Quebec cooperation is not a coverup for any political maneuver nor is it machiavellian, but it is directed towards the benefit of both countries."

One will note that Mr. de Lipkowski, without any obvious "arrière-pensée," smuggled into his speech the expression, "two countries", when he mentioned Quebec and France.

Thus, not only do we go along with those who believe Mr. Trudeau had the right to use the government-jet for his holiday but, because of the many interviews and disturbances, he should commence submitting his hotel bills.

### Biafra and The Sudan

## GENOCIDE

Now that the resistance of Biafra, whose enemies were armed by the Soviet Union, is at an end, it is time to rescue another African people, before it is too late!

Two years ago, The Canadian Jewish News reported exclusively the genocide practised by Nasser's friends in the Sudan. The Arab North, represented by the dictatorship in Kartoum, has been slaughtering hundreds of thousands of Negroes in the Sudanese South. No imagination, no comparison with oppression of Blacks in any part of the world, could present the agony of the Negro tribes being exterminated by Nasser's ally in the Sudan.

Of course, the United Nations would not intervene. It could only condemn Israel, a decision of the Jewish State, which strives to accord more freedom and more opportunity to Arabs living in the Holy Land. It never will intervene in Czechoslovakia, or in any country "protected" by the loud mouths who represent countries allied with Moscow; they are "protected".

However, it is apparent that slowly the *Revolution in the South of Sudan* is developing to an extent that perturbs the Sudanese regime. Thus last week, the so called President of the Revolution and Prime Minister of the Sudan, General Gaafar El Nemeiry, told the French News Agency representative in Cairo:

"...We are in possession of documents that prove beyond any doubt that the United States, the Federal Republic of West Germany, and Israel, are acting together in promoting another Biafra in the South of the Sudan..."

The Prime Minister of the Sudan then went on to say that "the attitude" of the United States "cannot be worse than it is now." He concluded by declaring "the incidents in the South are isolated acts without any danger to Khartoum."

* * *

We believe that information about the Sudan and the genocide being perpetrated constantly by Khartoum should be publicized as much as possible. It is important that the Blacks in North America know what Nasser's closest ally is doing in his own country against his Negroes. Something must be done unless we continue to calmly behold the ugly spectacle of a Negro people being exterminated.

According to the General himself, the South of the Sudan has become a second Biafra. Yet the Blacks there do not possess the publicity apparatus to inform the world about their tragedy. Shall we stand by idly by the blood of our Black brethren?

Perhaps it is not out of order to suggest that the Canadian Government ask the United Nations to investigate.

## LETTERS AND OPINIONS

# JUDAISM'S IMAGE

By S. MICHAEL GELBER

If religion were truly the opiate of the masses, as Marx maintained, then you might well imagine that in a groovy time like this, when "pot" is so popular, that the shools should be full. Or perhaps the *avant garde* just find religion a poorly-balanced formula, since to the contemporary addict hope and dope go ill together.

Not only is the popularity of religious ritual declining, but even a casual interest in the subject-matter of religious faith is on the wane. Who cares any more about the eternal verities and the power that stands behind the phenomena of experience? Whoever speculates about the beyond, or coming closer to home, worries about moral responsibilities in the here and now? How often does it enter the mind of the modern man that there may be an arrangement of reward and punishment in store for us through a system of experience after life?

Participation, interest and influence are giving way to absence, indifference, and ineffectiveness.

It could be argued convincingly that historic Judaism is both relevant to, and needed by, the modern world. And yet, for some reason, many of our contemporaries find Judaism remote, gross and unnecessary.

Is it the *image* of religion, generally, that has gone askew and, specifically, that the organised faith of Judaism is providing an image these days which reflects a distortion of its genuine substance? It could be suggested further that, just because this image is out of focus, many erroneously deduce that the substance of Judaism is also blurred, obscured and misshapen.

The image of Judaism projected these days is unhistoric, tedious, tasteless and unrelated to the perceptions and spiritual needs of our time. Our religious leaders project our religion with a dull image; they make it look a bore; they fashion it to appear as though it had very little to do with what we, ourselves, really do in our daily lives.

The attitudes of the contemporary Jew are the result of that defective image, an image made up largely of the present-day synagogue. The reason why this is so is that, for the largest number of Jews, the art of study and the practices of the home have become quite de-Judaised. For the average Jew, the image of Judaism consists of a man in a long, black robe, standing up on a platform, in front of an audience, reciting a variety of materials, some classical, some modern, some beautiful and more mediocre. It is the image of boredom.

Just look at the role of the rabbi in the synagogue — we dress him in a robe of melancholy black—an idea borrowed only in recent years by the Jews of England from the Christian Church in England. It is, then, a modern innovation. But it distorts the historic image of the rabbi, for it sets him apart—it implies that he is something priestly — it even hints at his being something of an intermediary between man and God.

But a rabbi is unlike a Christian minister and unlike a Jewish priest, and he is definitely not an intermediary or a figure set apart—most especially in a fellowship of prayer, where we all appear as equals before our Maker!

*Mr Gelber is a Canadian writer and university lecturer.*

The feeling of many sensitive suppliants, particularly the young ones, is that we do not need rabbis up there on a platform, looking solemn and performing as quasi-prelates of the Middle Ages. We need someone down here with us, beside us, among us, guiding us as one of us, not a pompously-robed functionary of an age gone by, but a brother, dressed as we dress, modest before God as we are modest. We need someone to be a *primus inter pares* (a first among equals) perhaps, but informal enough to be loved, and close enough really to be known to us, and fraternal enough to be as a member of our own family — a brother, not an official.

The architectural arrangement of the modern synagogue is not functional because it does not serve our devotional needs, and in aping the set-up of other places of worship it just misses the point of a Jewish service, and it, too, is inappropriate. Our modern synagogues are ordered for performers in front who confront audiences, not congregations, while the seating arrangement separates the congregation from its leaders, just as the black gown of the rabbi does.

Much of the material that is recited in the synagogue is another example of the inappropriateness of the service, for the liturgy of the Orthodox, Conservative and Reform groupings is often irrelevant and poorly written.

We live in a world of magnificent and towering accomplishment, as well as in a day of painful frustration and sorrow. We have art and nature and democracy for which to be grateful. We have love and the legacy of Judaism and hospitals and community centres and just courts of law for which to thank God. But the current liturgy has very little to say to us about all of these day-to-day marvels that are about us.

We have violence and ill-will and disease and disappointment, slander, jealousy and gracelessness all about us. We have self-hate and unkindness in places both high and low, sometimes to epidemic proportions. But the liturgy never comes to grips with these adversities in contemporary terms.

The material used in synagogue services could be said to be at its best when it includes certain Biblical works and some of the prayers of classic fame. But even these are often displayed poorly when they are hidden in corners of the service behind prayers that are often of a clashing mood and of a less moving quality.

### Identification

We need a sense of history, we require a feeling for the human aspirations of Jewish tradition, we want to identify ourselves with our people, whose vision of greatness has done more than any culture to liberate man from the values derived from the moral indifference of nature. We desire to associate ourselves with the brave legacy of Israel that has led mankind into the Promised Land where compassion, courage and wisdom are available to all.

But to fulfil these needs and desires we require a more vivid picture of Judaism's value-concepts, presented in the traditional parts of the liturgy, and we require a clearer and more interestingly written set of prayers that spell out poetically some of the bases of the faith, so that the suppliants will easily see what it is that our history has wrought in its confrontation both with God and man.

What can be done to put the image into focus? The answer is to proceed in the direction of relevance, good taste and interest, for it is along this route that a moving and beautiful and ethically influential service can be made to evolve.

It is possible that the image of Judaism would take on a greater sense of sincerity and of godliness and of fraternal goodwill if rabbis came down off their platforms and sat with the people—if they took off those robes, if they taught the people the subject-matter of Judaism in their sermons, instead of preaching about the politics and sociology of the day, if in their professional life they were to be not clergymen but would-be teachers and lawyers and businessmen, if they were amateur rabbis—the word amateur being derived from amour, meaning love.

If they would be only part-time rabbis, so that the economic well-being of their families would not be beholden to the whims and caprices of the trustees, if the rabbi, or teacher (which is the meaning of the word) would teach us tenderly, the way Hosea did, and tastefully the way Judah Halevi did, and intimately the way Israel Baal Shem Tov did, then all kinds of Jews, especially the rising generations who are currently alienated by the synagogue, would, perhaps, find a spiritual home there.

If, at services, we of the congregation all sat around in a semi-circle, or if we faced each other, as in most Sephardi synagogues, we would undoubtedly derive something of a warmer feeling, a feeling of community.

### Tradition

We need a liturgy that combines the traditional rhythm of davening with subject-matter that is both relevant and traditional. We need a liturgy which is mostly sung and chanted because music establishes the prayerful mood, a liturgy whose epigrams are tasteful and revealing, whose prayers and hymns are voiced, not so much by a well-voiced leader, as by everyone in the congregation; a liturgy whose songs are stirring and whose silences instil a pensive and meditative mood. Then, perhaps, many who have been coming and dozing will awaken, while many who have wanted to attend, but have stayed away, will start to appear.

## KEEP SMILING

POMPOUS

For many years the head office of the Zionist Organization in London was housed in the building adjoining the British Museum. A young Israeli, a member of the diplomatic clerical staff, was walking through Bloomsbury one day when he was stopped by an elderly tourist who politely asked him for the directions to the British Museum. The young man pointed towards the palatial building off Russel Square and said: "You can't miss it, sir, it's right next door to the Zionist office."

ALL HOLY

When a mother asked her five-year-old son what he learned that day in school, he answered,

"Beigel stories."

### Sermon for the week

## THE RITUAL

And it shall be for thee as a sign upon thy hand and for a memorial between thine eyes; that the law of the Lord shall be in thy mouth (Exodus XIII, 9).

Every sensible person must, on reflection, agree that ritual is an essential part of life. It is a necessary expression of human desires, emotions, and reactions. Life deprived of ritual becomes dull and colorless. This is especially true of religious ritual which is the supreme expression of man's deeper emotions.

But unfortunately it is just religious ritual which is exposed to the greatest danger and abuse. Integral part of Judaism though it is, it can so easily be reduced to a mere meaningless practise. It can become a routine devoid of thought or of assessment of its inner purpose. It can even become a drudgery of which people can tire because of constant repetition and ultimately may be rejected or discarded.

One such piece of ritual is undoubtedly the use of tefillin. We would be deceiving ourselves were we to believe that the ceremonial of their use is as honored as it should be. All too many have relinquished the practise. Instead of laying them, they mislay them. It is a painful sight to see worshippers at mid-week services either not wearing tefillin or fumbling with them because the procedure of donning them has been forgotten.

Tefillin are certainly a ritual with a purpose. They are not an end in themselves, but the means to an end. The sign upon the hand and the memorial between the eyes are designed "that the law of the Lord shall be in thy mouth." Essentially they are an aid to prayer and serve to remind the worshipper that utterance shall not merely emerge from the lips, but shall be actuated by something deep and fundamental. They are a guide to the lips. They help to remind us that worship itself, if it lacks care, devotion, and direction, becomes an empty formula, a meaningless recital, the adoption of a pose, an act, possibly a piece of artistry but without any real affinity with the heart and its yearnings or with the mind and its probing.

A close connection must exist between prayer and the forces which actuate it. Hence the need for a sign on the hand and on the head - those parts of the body which represent action and conduct, feeling and thought. Just as these are essential to life, so is prayer; and as prayer is needed to express our inner emotions, so are the aids necessary for its formulation and direction. The binding on the hand and the encircling of the head are not just tokens on the part of the worshipper. They should help to bind him to the meaning and purpose of prayer; remind him of his relations with his God and the need for selfevaluation as a mortal. Such a ritual is condusive to humility and helps to put life into perspective. The rabbinic injunction which urges that the tefillin shall be so bound as to form the letters of the word Shaddai, is not fanciful. It again reminds the worshipper that mind, heart, and physical strength must become instruments of higher religious service.

If we so wished it, the appreciation of the inner beauty and profound purpose of this ritual could revitalize our life, which is slowly growing emptier of meaning. There are no substitutes for such religious ceremonials. They remain an essential need of this generation which is supplanting the beauty of religious practise with the ugliness of material desires, and religious refinement with grossness. The proper use of tefillin and an assessment of their worth as an aid to higher expression are still of primary importance. In the words of Proverbs, they can act as "a circlet of grace to thy head," therefore "bind them on thy fingers and inscribe them on the tablet of thine heart."

## BOOKS OF THE WEEK by Dr. Arnold Ages

# COEXISTENCE

BLACK ANTISEMITISM AND JEWISH RACISM
Introduction by Nat Hentoff
Richard Baron

The very title of this book indicates the antagonism of the editors towards the Jewish community. Readers then will not be surprised to learn that Nat Hentoff, the noted jazz critic, plus the majority of those who have contributed essays to this collection, - see "Jewish racism" as one of the prime causes of the Negro-Jewish encounter in New York.

The most outspoken person on this score is Harold Cruse, professor of history at the University of Michigan. Cruse, a reformed Marxist, devotes the greater part of his essay to a biographical sketch of himself in relation to Jews he has known.

If ever there were an example of what Earl Raab calls "one of the worst neurosis of social pathology," - i.e. antisemitism, Harold Cruse constitutes its perfect illustration.

Never has this author ever read such nonsense as that penned by this self righteous Negro bigot. His essay is replete with all the old racist canards about Jews. They are too painful to rehearse here. The good points which professor Cruse has to make in his contribution are ruined by his specious reasoning and dogmatic assertions.

But at least Cruse has some intellectual credentials. Julius Lester, the New York radio announcer who presented an antisemitic poem over his station, doesn't even have this to his credit. Instead he offers some incredible justifications for the spewing of racial hatred over his outlet.

Antisemitism, he argues, is a symbolic weapon in the Negro struggle for civil rights.

Earl Raab, one of the few sane voices represented in this anthology, remarks that it is precisely this "symbolic antisemitism" which is the most dangerous variety. Using the Jew as a scapegoat has been the favorite ploy of totalitarian regimes from time immemorial.

Rabbi Alan Miller of the Reconstructionist foundation in New York doesn't share Raab's attitudes on the Negro-Jewish question. He believes that antisemitism between consenting adults is impossible to stop. Moreover, he is critical of the Jewish defense agencies who have sought to galvanize support of Jews to counter the menace of black antisemitism.

Miller also argues that Negroes are antisemitic because they are largely Christians and have thus inherited traditional Christian hatreds. But he denies that there is such a thing as specific black antisemitism.

The oft heard argument that Negroes will have to make it up the economic ladder like other immigrant groups is dismissed by Rabbi Miller as a kind or cruel social Darwinism.

The best contribution to this very uneven document is that of Albert Vorspan. His logical and methodical analysis of the New York teacher's strike and the resultant racial animosities is like a light in the wilderness.

This writer cannot subscribe to all his beliefs (his criticism of Milton Himmelfarb of Commmetary is unjustified) but Vorspan's dissection of Jewish social habits and our parachial concerns is much to the point.

All in all this book is in many ways more disturbing that the racial crisis it pretends to analyze.

RECENT AND RECOMMENDED

Kudos to Irving Howe and Eliezer Greenberg for bringing out their Treasury of Yiddish Poetry (Holt, Rinehart Winston), a masterful collection of the best Yiddish poems from all the continents. The poems are rendered in excellent if inelegant English. Perhaps the outstanding verses are from Haim Grade, particularly the ones eulogizing the Yiddish poets of the Soviet Union who met death under Stalinism.

WILL THE NEW STARS . . . A familiar scene from the hit musical, Fiddler on the Roof, but with an all-new cast, playing next week at Toronto's O'Keefe Centre.

THEY STARTED IT.-Coauthors of Hair, (left to right) James Rado and Gerome Ragni, who also have codirected the production of the American tribal rock musical now being performed at Toronto's Royal Alexandra Theater. Hair has played thirteen other cities in the United States, Europe, Australia and behind the Iron Curtain.

## the lively arts
THEATRE MUSIC FILM
by D. COHN

* A certificate of appreciation was presented last week to Jacob Jacobs, the 79-year-old producer and actor who has written, produced and acted in hundreds of Yiddish musicals, by the City of New York.

Jacobs was cited for his "achievements in the performing arts" and for his "exceptional contributions to our cultural progress." The citation said he was "first in the hearts of all who love the Yiddish theater."

*In response to a query, author William L. Shirer said: "I'll go to India this winter. In back of my mind is a vague idea to complete a trilogy based on the three great stories I covered as a foreign correspondent. The German and French parts are finished.

"The third would concern Gandhi's nationalist movement, which I covered for two years beginning in 1931, when it was gathering steam. By luck I formed a close attachment to Gandhi, one of the truly great men of the century."

Continued Shirer, "After fifteen years of nearly nonstop work, with the German book and now the equally detailed and lengthy French book behind me, my well is sort of dry, and I don't really know when I'll feel like writing again."

The German book referred to by the journalist-turned-historian is, The Rise and Fall of the Third Reich, published in 1960. The French book is his recently published work, The Collapse of the Third Republic, subtitled, An Inquiry into the Fall of France in 1940.

Shirer now lives in a white frame house in Lenox, Massachusetts, which is located in a pleasant artists' haven in the Berkshires.

The 65-year-old writer "must do all of my own research because I simply can't trust someone else to do it."

Shirer noted that "I haven't been able to return to Germany for several years because I'd run into several lawsuits brought by ex-Nazis who didn't like what I wrote about them in the German book."

He will continue to make antiwar speeches at New England colleges. "I like today's kids. I am unable to find a generation gap. The kids have done a lot of thinking about our society and found it lacks in quality, and I agree with them. I approve of their dissent, and I worry about the intolerance of dissent in the ranks of even the supposedly liberal elements, such as labor."

Shirer said he was worried that "perhaps America will one day go fascist, democratically, by popular vote."

* When New York's Metropolitan Opera finally opened last week, the performance of Aida ran smoothly, thanks to rehearsals led by director Nat Merrill who is not to be confused with opera star Robert Merrill. Bob and Richard Tucker had time to clown it up in their dressing rooms.

Nat Merrill worked wearing a blue-green turtleneck. Just a few hours before final dress rehearsal, he was a little upset because the weather had kept so much of the chorus away. But that didn't keep him from paying close attention to detail.

"Slaves, huddle close together. No mingling with the priests!" Men and women were dressed in unglamorous cold-weather gear and were standing on a flight of steps.

"Remember, you're waiting for a parade," Merrill explained to those on the left of the stage. "You've been standing out here two hours waiting and you're craning your necks, wondering why the parade doesn't come."

Merrill called out more directions, among them the exact position for holding the hands "with no thumbs sticking out."

At one point when Merrill spoke with a small group to the left, Ray Michalski, a member of the alternate cast, burst into, I've Been Working on the Railroad.

The stars of a production like Aida are the least cause of concern since the work is so frequently performed by them.

* The biggest hit on Broadway is Neil Simon's new comedy, The Gingerbread Lady, followed by, The Last of the Red Hot Lovers.

Simon earns approximately $45,000 a week and $2.3 million a year, not including money received from movie sales and screenplays.

He is not only the most successful playwright in Broadway history but also the most independent.

## Toronto AFTER DARK

ANOTHER FIDDLER

This coming Monday, January 19th through Saturday, the 24th for one week, Fiddler on the Roof will be presented for the third time at O'Keefe Centre -- but with a new cast: Bob Carroll plays Tevye; Elaine Kussack, Golda. Others are Joel Wolfe, Stacy Mc Adams, Joel Fredrick, Sidney Ben-Zali, Lewis Jacobson, Alexandria Stoddart, Mary Ann Chinn, Sanford Seeger, Conn Fleming, Doreen Dunn, George Emch, Leon Spelman, Charlotte Jones.

NEW PRESENTATION

Beginning this week, Toronto Workshop Production presents Carol Bolt's Daganawida. It is about the French and Indian Wars, and will run for three to five weeks. Performances begin at 8:30 p.m. at 12 Alexander except on "dark" Monday. Cast includes Steven Bush, Calvin Butler, Mel Dixon, Peter Faulkner, Carol Carrington, Diane Grant, Francois Klanfer, Jim Bearden, Ray Whelan, Neil Walsh, Rick McKenna.

PREVIEW FIRST

Previews for Spring Thaw '70 will begin at special low prices on Tuesday, January 27th; regular performances begin on Monday, February 16th. Place: Playhouse Theater. The 23rd consecutive edition of Spring Thaw is being produced by the same team that brought to town the successful, long running musical, Jacques Brel: Howard Bateman and John Uren. Moni Yakim, Israeli mime and head of the Juilliard School of Theater, is director. Overall production is supervised by Eric Blau. Alan MacMillan will be responsible for musical arrangements and direction, Les Lawrence for set designs, Ray Ackerman for lighting.

CHILDREN'S MUSICAL

Another children's hit begins this weekend at the Colonnade: The Riddle, written and directed by Marigold Charlesworth. It is being presented by the Young People's Theater headed by well known actress Susan Rubes.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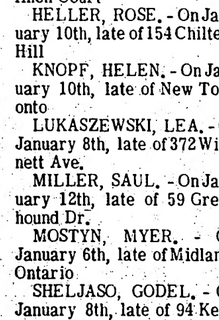

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*For service in Israel*

# CANADIANS DECORATED

Sunday evening, January 18th, two generations of Jewish volunteers will be recognized for their contributions to the establishment of the State of Israel. On this occasion, 24 men who served in the "Jewish Units" of the British Army during World War I, and 57 men who served in the Hagana and in the Zahal, Defense Forces of Israel, prior to and during the War of Independence, will be presented with the "Fighter's Decoration of the State of Israel" by the Consul General of the State of Israel To Toronto, Dr. Aba Gefen. The ceremony will take place at B'nai Israel-Beth David Synagogue in the presence of the families of the volunteers as well as of the leadership of the Toronto Jewish Community.

Those who served in the Hagdudim (Jewish Battalions), and those who served as Machal (Overseas Volunteers) did so for the cause of world justice and the right to national survival. The men to be honored that evening are only the few of those thousands of young men who were ready to give of themselves for the establishment of Israel's independence and liberty and are still ready to give of themselves for the maintenance of her security.

On November 29, 1947, the United Nations General Assembly passed the resolution that Palestine by partitioned and a sovereign Jewish State be established on its allotted area. This announcement was greeted with great joy in the Jewish world; there would now be no closed gates to prevent the remnants of the Nazi holocaust coming into Palestine; and commence a new life. There were fears, however, that the United Nations resolution by itself would not assure the new state's survival. The Arab neighbors had vowed to liquidate the state as soon as the British Mandate over Palestine came to an end and the State was declared. In the last days of the mandate, Arab terrorist activities and attacks from irregular troops became daily occurences. Jewish leadership felt that a clash of arms was inevitable. The Jewish population in 1948 was small; in comparison to the Arab neighbors infinately small. The Jewish self-defense Forces had been carried by the authorities both as to arms and personnel; some personnel to man specific branches of a modern defense force were available among the limited population then in Palestine. A call for aid and support to meet the challenge to be faced on May 15, 1948, went out from the Jewish population in Palestine.

Thousands of Jewish veterans of the second World War understood the need and responded to the call. Hundreds of Canadian Jewish veterans responded to the demand of their conscience; the State of Israel was not to be overwhelmed by the emnity of its neighbors; the resolution of the United Nations was not to be nullified. A few of these overseas volunteers had achieved high ranks in the armies of their native countries. Many had received their experience in the Air Force and in the armoured corps. The dream of having the Overseas Volunteers, who became known as Machal, as complete units was shattered by the immediacy of the needs; most on arrival were incorporated into units in the front line of defense of the State. The service rendered by Machal was of great benefit to the fledgling Jewish state and to its defense army. The Overseas Volunteers have written a glorious chapter in the long history of Jewish mutual assistance and support. Most of these overseas volunteers, as did those who served in the Jewish units in World War One, returned to their native country, Canada, at the end of hostilities, in 1949.

The Fighter's Decoration of the State of Israel to be awarded on January 18 is a pin in the form of a Menorah, with a flame burning brightly in the center. The Menorah has always served as a symbol of the Jewish faith and as a symbol of Jewish national existence. The torch flame symbolizes devotion and dedication and the desire yet to bring the light of understanding and peace where it does exist.

The men of the Hagdudim and of Machal are proud to be recipients of this honor. Canada and its citizens can be proud of its sons.

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## Sharp receives delegation

## ASSURANCE IS GIVEN

Last week Canadian Jewish Congress - Federated Zionist Organization of Canada delegation composed of Saul Hayes, Q.C.; Murray Spiegel, Q.C.; Alan Rose; Mervin Mirsky (CJC); Aaron Pollack; Dr. George Liban (FZOC); (and Mr. Herbert Levy, representing District No. 22 of B'nai B'rith) met with the Hon. Mitchell Sharp, Secretary of State for External Affairs, in Ottawa, "to convey the apprehension of the Canadian Jewish community on the seriously deteriorating situation in the Middle East."

Mr. Hayes, the leader of the delegation, emphasized to Mr. Sharp that since June 1967 the steady erosion of support for Israel amongst the Western powers, most particularly the United States, and the Soviet Union's increasingly militant support of the Arab states faces the world with a very dismal prospect of stability in the Middle East.

The Minister expressed his concern for the position of Jews in Iraq, Syria, Egypt and Libya and it was agreed the CJC and the Department of External Affairs continue their consultations with a view to ameliorating the plight of Jews in these countries.

Kishon

**The lighter side of Israel** — by Ephraim Kishon

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# The Tourist Blitz

Tel Aviv.- Tourism is the world's best business, especially in a country where only the time differential prevented Moses, Jesus and Mohammed from holding a symposium on the subject, "Monotheism and Its Influence on the Flow of Tourists." In line with this concept we have a special ministry for the encouragement of tourism, which patiently explains to the population that we have to handle our foreign guests with exceptional courtesy, even though this may cause some discomfort here and there. As a matter of fact, the courtesy business has not yet quite come off, but the discomfort has been fully implemented.

Humidity. They say it's mainly the humidity which drives them to the cooler North. They crawl around, sweating and sticky, through Tel Aviv's narrow, steaming alleyways, and the only thing which keeps them alive is the thought of the marvelous weekend they will spend on the shores of the Kinneret. So we booked a double room at the largest hotel in Tiberias and sighed, greatly relieved.

We arrived at our destination in excellent spirits, knowing that the above establishment is the exclusive spa's most exclusive inn, its rooms spacious, deeply cooled and sybaritically comfortable. In short, we prepared to feel kings for a day.

But we sensed a certain coolness in the manner of the reception clerk.

"Sorry," he apologized on behalf of the management, "sorry, but a group of tourists from the Winegrowers' Conference are due to our hotel, so we cannot offer you, Sir or Ma'am, a room, except in the old wing, and even that cubbyhole has to be vacated by noon tomorrow, unless you don't mind being thrown out bodily. We are sure you understand our difficult position, sir."

* * *

"I protest," I protested . . . "My money is as good as the tourists', isn't it?"

"Who's talking about money?" the desk cut us short. "It is our patriotic duty to make the stay of these tourists as pleasant as possible. Besides, they give bigger tips. So get moving, but quick!"

We hurried down to the old wing, lest we give him a pretext for kicking us out. After all, desk is desk and not just plain anybody. Our little room was somewhat stuffy, but good enough for the natives. We unpacked, then with springy, careless steps sauntered off for a Kinneret swim. One of the deputy managers intercepted us.

"Why are you loafing here?" He frowned at us. "The tourists are due any moment. Back to your kennels!"

We drew in our tails and hurried back to base, but by then a sentry had been placed in front of our door. It appears that tourists from the Peashooter Congress were also due. Our luggage had been moved to the nether regions, next to the boiler room.

"You can rest here until 11," said the sentry, who at heart was a decent chap, "but don't use the hot water, the tourists need it."

By then we dared move through the corridors only by hugging the walls, and a deep inferiority complex had gripped us.

"Do you think they'll flog us, or something?" the wife whispered, but I assured her that as long as we cooperated with the desk we were not in any immediate physical danger. Only once did we see some sort of manager patrolling the Israeli quarters with a cat-o'-nine-tails, but we carefully avoided him. After lunch we had a nap on our pallet, but were awakened by the din of an arriving motorized column. We peeped out through a crack in the wall and saw about a dozen luxurious buses, each containing a complete conference. We made a quick appraisal of the situation. I called the desk.

* * *

"To the subbasement?"

"At the double!"

We moved down to the oubliettes. It was quite pleasant, except for the bats. The dinner tray was slipped under our door. Ready for all eventualities, we did not undress, expecting more tourists to arrive. And indeed, at midnight they moved us again, this time onto a raft on the lake. Actually, we were lucky in getting an almost new raft. The other hapless natives got just a few planks and logs.

Three drowned. Fortunately, the tourists didn't notice.

REHEARSING FOR THE BIG TIME.-Coproducer Howard Bateman of Spring Thaw '70 and Rosemary Radcliffe (in pant suit), a member of the cast, seen during a rehearsal of the musical which is scheduled to open on February 17th at Toronto's Playhouse Theater; previews from January 27th through February 15th.

**HUMAN RELATIONS**

# He Doesn't Take Bribes

**DR. ROSE N. FRANZBLAU**

Question:

We are elderly grandparents of two grandsons who are in the service. The eldest, 22, is in the ROTC, and the youngest, 19, is in the Navy.

When they enlisted, they came to say goodbye. We gave them each a gift of money which we thought they could use. The oldest visits us on leave. The youngest never even calls. He remarked to someone, and it got back to us, that he does not need a "handout." We have been very liberal with these boys in many ways and we feel very hurt. We have decided to cut the youngest out of everything, including our will.

Why does a boy of 19, who should know better, act this way?

My son is in a wheel chair, from service-connected injury suffered many years ago. From time to time my daughter-in-law says he should be put in a hospital.

My wife and I are very annoyed with her, and as of the last two weeks are not on speaking terms.

Answer:

A grandchild does not like to see his grandparents taking sides in any controversy between his own parents. He feels that any discord between his parents is spotlighted and magnified when the grandparents take over. He then blames them for the tensions in his home. Since they are disloyal to one of his parents, he feels he owes them no loyalty or love.

Even in a very good and loving husband-wife relationship, when the husband is physically incapacitated, the wife sometimes finds it burdensome to care for him around the clock.

For your son and his wife to have stayed together all these years bespeaks a good and loving relationship between them, as does her continuous devoted care of him. She undoubtedly feels that she is giving her whole life to her husband to make him live longer and more comfortably. Instead of appreciating what she is doing and showing it concretely, you imply that she isn't doing enough.

Your grandson may feel that you have used money as a means of showing your approval or disapproval, and of staying in control. He is only doing to you what he feels you are doing to his mother, in excluding you from his life. As between being loyal to his grandparents or his own parent, he naturally and healthily chooses the latter.

Perhaps because of this, he saw in your gift a bribe, which he called a handout. He may feel, and even more so than his older brother, that the money you gave them would have been better spent if given to his mother for some help around the house. She would then be free to leave the house sometimes and get away from her daily duties, which must become burdensome chores, at times.

To cut your younger grandson off from everything, including your will, would only add validity to his appraisal of your behavior and motivations for giving. It would really divide your son's family into two opposite camps.

For the sake of your relationship with your son, as well as for his own health and welfare, you should make a real effort to become more friendly with his wife. You should learn to appreciate the positives in her, that are certainly there, and that you can be sure your son appreciates most of the time.

# WHO'S COMPLAINING?

**by Ruthie**

The other day I read in an advice-to-the-lovelorn column where a husband complained that his wife never gets up to make him breakfast. She contends that idea is old-fashioned. Nowadays ninety-eight percent of wives sleep through and let their men make their own breakfast or eat out.

* * *

I don't know. I'm a nut from the old school. If Ned has to take a business trip and must make a plane at six-thirty in the morning, I'm up brewing coffee at five. And I'll bet I have loads of company — at least a couple of thousand other wives.

Of course I'm not so good natured at such an hour. I have a selfish reason for catering to my husband. Short and simple, I don't trust him in the kitchen.

At one time I harbored the idea that it would do him good not to be too dependent upon me. After all, what is there in making coffee and boiling an egg?

*Nu, nu,* so I had it, but good. My spouse is the kind who can't tell a kettle from a frying pan. So naturally I didn't expect him to make regular coffee. Instant coffee is his limit.

Well, first of all, he woke me to show him how to boil the water. I was fit to be tied. If I had to demonstrate how to boil water, I could have made it myself. I told him I didn't care if the house burned down. "Shift for yourself."

Several hours later I awoke, rested and alert. But when I saw the kitchen — *siz mir gevurren shvartz far die oigen* (it became black before my eyes)! The electric kettle stood on my beautiful, birch table, leaving a white ring on the surface; the cord lay across the stove, trailing along the floor in a pool of water; the egg dish was encrusted with yellow goo; and, to top it off, there was a *flaishig* (meat) spoon on a *milkhig* (dairy) saucer!

The butter lay melting with the sun full force upon it. The bottle of milk stood uncovered and the jar of jam left another sticky mess on the table. Oh, yes, a cigaret butt swam in the coffee cup.

I saw red. It took more time to wipe up the slop than if I had made breakfast in the first place. Never again, I swore.

* * *

As for anything else, I anticipate his needs and rush at the job before he could lay his hands on it. For instance, I place the old newspapers into the garbage can. He has a knack for doing it in such a way that the wind scatters them in all directions, making it necessary for me to go after the pages. I quickly hang up his hat and coat. If it were up to him, they'd lie on the sofa forever. I brought him the stepladder when he actually put up the *sukkah* (hut during Sukkot). For he would think nothing of using a dining room chair. I rush to answer every telephone call — the only way I can find out who's calling.

* * *

Life's a series of this and that. But I wouldn't have it any other way. I see home around me without men. And I thank God for every moment I can gripe.

(Copyright North American Press, 1970)

## Recipe for the week

### CHOCOLATE RAISIN DROP COOKIES

1 pkge devil's food cake mix
1/4 cup water
2 eggs, beaten
1/4 cup soft butter or margarine
1 cup seedless raisins
1/2 cup chopped walnuts

Put half the cake mix into large mixer bowl; add water, eggs and butter, beating well. Add remaining cake mix, beating smooth. Stir in the raisins and nuts. Drop by rounded teaspoonsful onto greased baking sheets, 2 inches apart. Bake in a moderately hot over, 375 degrees, for 12 minutes. Remove to racks and let cool. Yield: 7 dozen.


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**NEW! YOGA** — Commencing Monday, Jan 19 — 10 evenings — Tutor: Mrs. H. Achatz, Sivananda Yoga Vedanta Centre

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**TORONTO WOMEN'S NEWS**

M'LAVA MALKA
Sisterhood of Beth Jacob Synagogue will tender its annual M'lava Malka on Saturday night, January 31st. Chairman is Mrs. Wilfred Schwartz.

GENERAL MEET
Beth Am Sisterhood held a general meeting last Tuesday evening. A special youth program was presented.

JOINT MEET
* On Tuesday evening, a joint meeting of Sisterhood and Brotherhood of Beth Torah was held. County Judge W. D. Lyon spoke.
* Sisterhood Adult Education classes are held every Monday afternoon, led by Rabbi Michael Celniker.

PACKAGE PARTY
Women's Auxiliary of Ner Israel Yeshiva held its annual package party last week at the home of Mrs. S. Hofstedter. Blanche Schwartz served as auctioneer.
Mrs. Nachman Sokol donated a set of the Encyclopedia Britannica to the Yeshiva library.
Next meeting of the Auxiliary will take place on January 28th, at Torath Emeth Center. The drawing of the winner of a trip to Israel will be held. Kollel wives will present a musical cantata.

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# TORONTO SYNAGOGUES AND ORGANIZATIONS

GUEST SPEAKER

This coming Sunday morning, guest speaker of Shaarei Tefillah Brotherhood will be Dr. Peretz Posen, Professor of Physics at Yeshiva University and Principal of Beth Hatalmud High School in New York. Topic: Science and Religion.

AFFAIRS INSTITUTE

* B'nai Israel Beth David Contemporary Affairs Institute presented Miles M. Halberstadt as guest lecturer last night. Topic: Canadian and Jewish Law -- Points of Contact. Cochairman were Jack Jacobson and Bernard Papernick.

* In honor of Jewish Music Month, BIBD will have an Oneg Shabbat service on Friday, January 23rd. Cantor and Mrs. Tibor Kelen will present a program of Israeli songs.

* The Religious School will hold its annual parent-teacher meeting on Monday, January 26th. Guest speaker will be Rabbi Erwin E. Witty, executive director of the Board of Jewish Education. Subject: So Your Child Is Going to Hebrew School -- So What?

BREAKFAST MEET

* A breakfast meeting recently took place sponsored by Brotherhood of Beth Torah Congregation. Guest speaker was Yehuda Noy, executive director, ZOC. President of Brotherhood, John Kirk, presented a check to the past president of the Congregation, Sam Grossman, who gave it to Milton Turkienicz, president-elect.

* On January 4th, a joint breakfast meeting was held with Brotherhood of Beth Sholom. Rabbi David Monson was guest speaker.

HELD MEET

* Beth Am Men's Club held a breakfast meeting recently. Dr. Arthur Kruger was guest speaker. Topic: Unrest on the Campus.

* The executive and board of governors will meet this coming Monday evening.

SPECIAL EVENING

The Adult Education Committee of Temple Beth El will present a Special Evening, Sunday, January 25th. Rev. Eion Mackay, Minister of Rosedale Presbyterian Church, will speak on: A Report on a Recent Visit to Biafra and Nigeria.

PANEL DISCUSSION

A panel discussion will take place this coming Tuesday, January 20th, at the Jewish Public Library. Topic: Jewish Education in Toronto -- Has it Failed?

Some objectives of the Jewish Public Library: stimulation of an abiding zeal for Jewish knowledge among young and old; translating into reality the motto of Jewish education -- Letters engender wisdom; encouraging students in their perusal of Jewish studies by providing scholarly help and personal guidance; cultural events directed to the promotion of Jewish education.

OFFICERS

Following are the current officers of Farband (Labor Zionist Order): Harry Weinstock, chairman; Al Cohen, vice chairman; Aaron Sadoff, financial secretary; Joe White, associate financial secretary; Nahman Lovinsky, treasurer; Lawrence Garber and Abraham Katz, recording secretaries.

At the 54th conference of Farband, Jacob Katzman of New York, national director of Farband, was guest speaker at the luncheon session. He spoke on: Farband and the Jewish Community in the '70s.

Among resolutions passed: expression of solidarity with Israel; Canada's support of Israel, resolution on Aliya; ill treatment of Jews in Arab countries; resolution on Russian and Polish Jewry; resolution on hate literature; resolution on Hebrew language; resolution to purchase Israeli products.

EXECUTIVE DIRECTOR

Henry Cohen-Sittayoun is the new executive director of the local Farband Labor Zionist Order. Harry Weinstock is chairman.

KEY GUESTS AT TRIBUTE DINNER.-At a recent tribute dinner sponsored by Beth Emeth Bais Yehuda Congregation in conjunction with Toronto State of Israel Bonds: (left to right) Irving Borenstein, Israel Bond chairman and recipient of the Honor Award for service to Israel; Mrs. David Anisman; Barney Barenholtz, dinner chairman; David Anisman, honoree who was recipient of the Tower of David Award; Ira Hirschmann, guest speaker; Max Shecter, chairman, Board of Governors, Toronto State of Israel Bonds, who made the award presentation; Mike Feldman, Congregation president.

MONTREAL

BECAME CHAIRMAN.-Solly Urman, president of Mizrachi-Hapoel Hamizrachi Organization, Eastern Region, and member of the National Executive Board of Canadian Jewish Congress, who was appointed chairman of this year's Mo'Ess Chittin (Passover Relief Fund) Drive, conducted by the two organizations in Montreal.


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